M2370
Land
Sunday, March 3, 1974
(Sunday lunch)

Mr. Nyland - How many are we? Huh? Has anyone counted?

Someone - About 62?

Mr. Nyland - That's a lot isn't it? Could you promise you'll make the same kind of Sunday next week? You know I won't be here. I really hate to be that kind of a drawing card. And I think it has to change because you have to become much more convinced that Work on yourself starts with you. And all I can do is to remind you which of course I gladly do and sometimes fulminate which I would say sometimes I also gladly do. Not all the time, I really hate it. When it comes down to it and telling you what I think you ought to do because in the first place what right have I? You're old enough. You have a conscience of a certain kind. You have your right to look at Work the way you wish to Work. And I have no right to tell you you ought to. At most I can say I wished you could. And then if it doesn't happen I can be sad, and I can say so. That I think is within my limitations. But then of course I must let it go. We have had -- we have these problems of course all over the place, including Warwick. It's not always easy to tolerate laziness but sometimes the laziness can be explained. And maybe there are several reasons why in the development of a person he is not sufficiently, I call it grown up, but maybe he doesn't see sufficiently of what is really involved from an overall standpoint. And when one wants to educate someone in giving perspective many times the perspective goes only in one direction where it so called fits. And when it also should apply to different directions you can not expect people to be

all around over night. And maybe they never will. Because maybe they are made up in such a way that they only wish to go in one direction and as well as they can in that direction and the rest of the so called possibilities cannot appeal to them. The variety of different people in their approach to Work of course has to be understood and that is why I don't want to have any criticism about any thing that happens than only a certain sadness when I say that I wish that certain things could take a little bit -- take place a little bit more speedy. You must understand that that, to some extent, is a selfish reason. I would like to see it before I die. I think it's necessary to understand that certain things that have been started, and where I was the main instigator of these kind of activities, that even if it was under the influence of Gurdjieff, it certainly took a definite form during the last, let's call it, ten years of wishing to find out how many of us could Work together. And of course to some extent I would say I am identified with it because it is part of my life. And naturally I would like to see it to come to certain fruit. To really come to a point where a tree starts to bear fruit. If that's the case the tree will not die. It will continue to have fruit. Before it is in that state and there are just branches there is a great opportunity for a tree to die. Because it does not have any fulfillment and you might almost say it has no desire to live. It is forced to live because of certain conditions starting out but the end product is not there. And therefore there is not the wish for the further maintain -- maintainment. When a group comes to a point where it becomes self sustaining, when there are enough starters within ourselves which then start machinery going, it is quite alright but sometimes they have to be divided among different people and the starting machines have to coordinate, otherwise there will still be chaos. And so when I say that I am con -- concerned it is quite logical I am. On the other hand I would like to assure you also, it does not matter. Not to me. It will matter to you. That is another question. As far

as I am concerned, my life will continue. That is simply in this form on this earth, but when I die physically I will continue to live. I fully expect to remain in contact with the different things of earth, I hope for some time. I do not know if it is necessary and will be ordained like that because I have a firm belief that when I arrive as it were, after a little period of sleep, which is usual after death, that then certain spirits will be there to guide me and to tell me, really, what is what. To what extent it will be then necessary for me to understand also the certain task and to what extent I then will be under an influence, almost you might say of being ordered or ordained, to do this or that, I do not know. I believe there will be influences of that kind to which I have to submit. And naturally I will submit gladly to any kind of a form of life which may exist in such a world of spiritual values. Very much the same as they exist here and very much the same as anyone living here gradually has to understand the laws of this earth and submit to them and afterwards understand what could be done in order to become free from such laws. Life will continue in a different form. And there is no reason to assume that I will not have a memory. The memory will be different from what is at the present time. The question of communication will be quite different. You might say the Emotional Body and the Intellectual Body will be scaled up. There will be certain things that are eliminated even from emotions and from a Soul Body which are expressed at the present time in questions of distance of space and in time. And the elimination of many of these concepts, either completely eliminated or reduced much more to certain points, not in extensions, so that then this question of communication, the question of living, not in dark and light, but almost I would say continuously in a certain form of Consciousness, and the recollection of that what has been in the past and then is then, at that present, necessary to still retain a certain interest to see that whatever one might have done in the direction of furthering Consciousness and

Conscience that there is still a responsibility in order to finish it up or to make sure that it will be continued in the right direction. So from that standpoint I don't worry. It will continue. All that I wish is to be honest about my own attempts. Where I hope that when I speak like I did last night, wishing to ask on your part that you participate in Work, that I do it really for your sake. For me the questions have been answered. I don't care so much any more about having to find an answer. It is there whenever I need it. But for you it's sometimes different. And I need, I wish then at times to give you an encouragement. I'm very glad about today, that today is beautiful and not much rain. Maybe you can see each other in a different light. Maybe when you are not affected by the conditions of nature there will be an influence of your own culture. It is not a culture with which we are familiar as far as represented by mankind. It is a culture of your own. It is a culture of your inner life. It is a culture which you gradually should build up, with an understanding of an aim, and a relation to your nature. So that you more and more will see your nature for whatever it is worth and that you can take out of it what is useful to maintain, to go with you when you go, let's say, across the threshold, that you start to build up now what then can be of value, and which will be of more permanency and of course more reliable and more truthful. And that we have to learn to find out first the natural values and then link them up with a potentiality of culture of one's inner life, also a culture of your inner Soul. And the relationships we then must take place for oneself, the openness which is necessary for this kind of understanding first and the admission of that what is, then that what is will become that what can become. And it is that kind of growth that in the culture for yourself you start to direct, closely related to the clarity of your aim, and very definitely related to everyday's living. And so I say I hope that in an afternoon when the sun is shining and you can see each other, that maybe at times

you will look, see each other's face, see what their movements are, to see if that might give you an indication where they live and what they are made up of, and what their striving is, and what depth they are willing to go, so that on that basis you gradually will learn how to love each other and how to communicate together and how to build something that is useful for a group as a whole. It is necessary to understand that aim. And because of the necessity which I believe is expressed in an absolute value of that what is a requirement for an understanding later on, that that has to be learned on this earth where there is such multiplicity of different phenomena, in forms of behavior mostly related to that what is a body. When the body has disappeared as a form and in it's place there may be a Kesdjanian but of a different kind of quality, you see the body is so completely different from that what is your feeling and what is your intellect, and the variety of the different kind of thoughts do not even match the possibilities of the varieties of physical expressions. When such physical expressions are eliminated life will become much simpler and it is not necessary to spend as much time in trying to understand why and how such and such a thing started to exist because what comes to the foreground is the existence itself without any further inquiry as to it's origin and many times the origin is connected with the present. All that is left then is a future of a development of one's own culture. And that is what I hope we can talk about a little more. I ask you again, see if you can prepare questions this afternoon so that you don't come tonight just with your mouth full of teeth. Just have some words ready. Just formulate before you come. If you have difficulty in speaking, write it up on a little piece of paper then read it off because I would like you to be a part of a group. If there is only a little lecture on my part there is just a separation unless perhaps I touch you in a certain way, which is a possibility, but when you as a group speak then there is a unity and it should become a unity of purpose, an aim

which is similar for all - not alike but similar. The similarity will help you to understand each other. I wish you a good afternoon. How will you use it? How will you Work? How will you remember yourself at times? What is it that you really wish to do at times? Think about yourself, what you are. Have a picture to see, to observe, really to be Aware of your existence as a human being and expressing it in the form in which now has been assigned to you for a little while, to take that and to see behavior and then to say, "but that is not really me. It is only the form." And then to look deeper, essential. Where is essence? Even if you don't know the dividing line between superficiality of expression and an essential sense of being. You can go over from one to the other quite easily. There is a difference if I say, "Good morning." or when I say, "*Good* morning." Or when a mother has to scold her young child and the little boy doesn't want to listen, and she says, "Don't do that." and the boy continues to do it and then all of a sudden the mother says, "**Bill Jones, I tell you**!", that is essential. At that time the little boy knows that it is important to follow the command. When I wish a culture for my inner life I have to speak to such a culture from the clouds. I don't speak to it from that what I am engaged in. It is as if at such a time I ascend and wish to ascend to heaven and a cloud will take me there even if I don't have wings as yet. But as I ascend and the cloud disappears in the sky, at a certain time I turn around and I look at the earth and I say, "Now, don't forget what we have talked about." With that, one disappears in the cloud, never to return maybe, not in that form, but that what has to be said, has to be said. You remember the different obligations which one has Plato relates to the death of Socrates. And you remember maybe that when the poison already was taking place he still says to Aesculapius, "Don't forget that we have to pay for the chickens." This kind of sensitivity every once in a while is necessary to come to yourself. You are under obligation to all forms of life

being manifested through yourself and in connection with others as long as there is life there is a demand on you. Please drink to Gurdjieff. He may help you.

And so, a good afternoon, full of joy, wish, enthusiasm, lightness in your heart, clarity in your mind, and with feet which walk on air, I said yesterday. There has to be a spring in your foot. A real spring. Bouncing up. Your foot is made for that because the construction is such that on the ball of your feet your heel can be a little higher than the place where you still touch the earth. That is the springing influence. Have a good afternoon.

(Sunday night)

Mr. Nyland - So, I'm glad to see you now. There's one thing I didn't know at lunch. Otherwise I would have asked Ron and Patsy to sit next to me. But I just want to mention it now. Twelve years married. Today. At least that's my understanding. Are you here Ron?

Ron Chamberlain - Yes sir.

Mr. Nyland - Yeah. It is true isn't it?

Ron Chamberlain - Yes.

Mr. Nyland - Of course I can ask Patsy to verify it. Twelve years, you know it's almost a copper wedding. Copper is twelve and a half. And of course it's half of twenty five which is silver. So it is a big step. After twelve years one knows each other. There are no particular surprises any more. One should know one's - oneself and each other inside out. And you ought to know by that time what you can do and the other, whoever that is then, will know what to expect. And it is a period in which a new idealism can be formed, exactly based on that what one now knows and

for sure. As I say no surprises but it can be a tremendous advantage to know that that is the foundation. One does not expect too many changes but you can expect deepening, and so the next twelve years is really a period for deepening one's life. That is as if you go down in a mine shaft down into the earth and there are parallel shafts, and every once in a while you knock on the wall to see if there is any sound in the other shaft. When it is very good you spend the time to break a hole so as to make a connection between the two. And then when you see each other, both working in this mine shaft to deepen your life, you get encouragement and you have enough energy again and again to Work. To Work further deep within. And my -- my wish is, don't give up. Although it is difficult and sometimes a great deal of misunderstanding, all of that is useful in the end. When you can understand it in the right way, perhaps as God given or perhaps as certain experiences which are to be lived and which are not always easy and even will make you suffer. But twelve years is a good period and it will come to a conclusion that at twelve and a half you will say, "now we do know, do we wish?" and then of course I hope that you say yes. If there was armagnac I would drink to the both of you.

So now we suggested, you remember, and I think we agreed, on questions.

Questioner - Mr Nyland.

Mr. Nyland - Yeah.

Questioner - I'm concerned about trying to find out where I go off in my attempts, uh, difficult ( )to see, in my attempts is in terms of the difference between an aim and an expectation of a result. When I begin an attempt I have to tell myself something, what I'm trying to do, what I'm doing it for, sometimes it's put in a little different way, I want to see myself as I really am, or I want to Wake Up, or I want to find something that could be objective or however I might put it

to myself at the time. But that sets up in me an aim and also then I begin to expect something and I go for a certain distance and my wish is fed by whatever is my aim but at some point it seems as if I begin to expect rather than wish, or I begin, my wish becomes unclear, or I become predisposed by ( ) trying to make it be rather than allow it to be, it's not clear to me.

Mr. Nyland - But Ron, it's very logical. You're talking unconscious wishes. An aim of this kind is made up, I've said many times there is a universal aim which has to do with the sanctity of Life and the absolutism of it. There is a life aim. Which is for this period that what one can reach in understanding. There is also a yearly aim, many times separated by birthdays or certain days of -- of, uh, importance. And there is a daily aim. Now I don't have much even of a yearly aim regarding the possibility of describing what it is to be Conscious and Conscientious. In a general way, yes. As a yearly aim I can make resolutions for a birthday. As a universal aim I try to consider what is God. And I don't get anywhere. The only thing that is left to me is my daily aim. Even that sometimes I divide up into hours. Simply because I want to adhere to what an aim is in an Objective sense. Not an aim like my thoughts or my feelings or what my wishes are of what the conditions ought to be. I want to find out how long can I adhere to a wish to Wake Up without describing the state of what it is when I have Awakened. As soon as I can do this hour by hour, I can have a daily aim. But many times I will try it for a little bit and it already evades me, after two hours I've lost it, I can bring it back, and my daily aim is very very scattered. That's the situation I am in and I'm not interested any further until I have solved a problem of wishing without possessing. I wish for Awakened state. I wish for an 'I' if possible, to be present. I wish for information about myself. Of a certain kind. I wish for the development of Consciousness and Conscience. Certain concepts I cannot as yet define and only in the negative sense of saying

it is not this and it is not that. I wish for Objectivity which again I define as non-subjectivity, that's all. I do not know anything about myself than only to have a wish to be Awake, that is to be Aware with that what is my life now. And I try to keep that. When I have my life and I see it in the sense we mean it as an Awareness, then at such a time, when I actually experience it, I see the surrounding in which I am and where I function and there is a possibility of a certain judgement if that what I am and manifest is in relation to that what is my aim for my life or longer, in correspondence with it, with other words that that what I experience of myself to be, that the form in which I now present my life is not in the way of life itself as functioning in freedom. That is Work and that you stick with. All other considerations throw them out of the window when it comes to the point of wishing to become Objective. For ordinary life of course we need it. For ordinary life I have to see what is my budget, how much I can pay, where the milk comes from, what kind of relations I have, what it is that someone else can help me with, what I would like to build as a house to live in, and all the rest. That is just ordinary unconsciousness and it belongs to me as my life but gradually I start to understand what it is to maintain it with the smallest amount of energy because I wish to remain very very simple. When it comes to Work, it's also a very simple statement. I wish to Wake Up and I don't know from nothing. Try to remember that Ron. All considerations of the future have, at the present time, no place.

Questioner - Mr Nyland.

Mr. Nyland - Yeah.

Questioner - I have a question that relates to that very ( ) I'm either not satisfied or not clear about the results that have come to me since I began to try to Work. And I'm not satisfied with the amount that I actually do Work and what appears to be the quality.

Mr. Nyland - You said you're not satisfied with the results. What kind of results do you expect?

Questioner - Well, that's why I also say I'm either not satisfied or not clear. It's possible that I'm not clear enough about what results might -- I might expect if there having Worked for not many years. And maybe I expect too much.

Mr. Nyland - Then try to define what you really expect.

Questioner - Well, what I would -- what I expect is that by the application of the method I would have experiences of an Objective Faculty being present to me and an Awareness taking place that would be beyond ( ) I don't expect that there be all the time or even a great deal of the time but definitely clear so that I would not be in doubt about it to the extent that I...

Mr. Nyland - Yeah but for what purpose? Yeah, supposing there is an Objective Faculty. And let's say it is functioning. What is the purpose of that existing and if you then - then know for what reason it exists you may be able to talk about results.

Questioner - You're asking me why I would want it to exist?

Mr. Nyland - Yeah. For the -- definitely for the reason that it then could start working as it were, or be helpful to you. But you the results have to be based on what can be accomplished by this 'I' when it starts to function. Maybe, am I clear about it? The aim for a person when he wishes to Work is to find out what he is. That is the self knowledge which is required for a person gives him satisfaction when he knows that the self knowledge is that and nothing else. As we have knowledge now and we think about it and feel about it we start to interpret it, we also dislike it or like it or whatever it may be, we always give a connotation to it. Particularly when it is a thought I always will connect the thought with any form of association which means I have been thinking about maybe the same subject before and I have a memory. And my mind starts to function in

connection with that what already has happened with the coloration which then prevailed and because of that my memory helps me then to classify that what is the knowledge of myself to put it in a certain pigeon hole. As soon as I do this I'm not entirely clear in my mind that that is actually the case of truth regarding myself and so considering the shortcomings of my mind and the shortcomings of my feeling as as a kind of knowledge that I have derived in an unconscious way is perhaps not entirely that what I wish. I want the truth and nothing else but the truth. Then you ask yourself, but why do you want the truth? Because I say many times it's quite possible to live in a world which is a little bit untruthful provided everybody knows that everybody is untruthful. If someone lies a little bit, ten percent of the time, and I do it myself, when he says something I take ten percent off and say now I arrive at the truth. It is subjective but at least I can get along with him. I don't have to argue. The question for myself is I always argue. I always rationalize, I always try to put certain things in a certain way more agreeable to myself because many times I don't want to face the facts of that is what I am particularly when I dislike it and dislike it heartily so that I then almost when it is too bad I say I cannot live with it. And of course that happens many times that I cannot stand myself. Sometimes to the point of suicide. But aside from that I constantly want to make arrangements so that I can live with myself. Now I say I want the truth. Again I ask, what for? What is it that I would use my truth for? If I could continue to be unconscious and if my life as it is now being lived on earth in the best way I can with a little bit of ups and downs I can probably get used to it. But when I say I want the truth I have something else in mind. I see my life then not only as that what appears on earth but I see it as life temporarily in this form and then philosophizing about what is really meant by truth I say if truth actually exists as is and cannot be changed because absolute truth is unchangeable, I start to

think about certain concepts in relation to infinity and relation to eternity and relation to the three omni's which I say are att -- attributes of the higher - higher forces, let's say of God. Then I am engaged in something else which has to do with the possible development of myself not counting on that what I am on this earth but the utilization of the state that I am in for a different kind of purpose. Now then I change the accent for the wish to live. It is only now in living that I wish to acquire a wish for living as one says hereafter or perhaps in eternity or to see that that what is life continues to exist also in relation to that what exists now and I say it is temporary because I do not know exactly how it is changing, that I look for a certain permanency. Now we illustrate that simply by saying if I wish the truth and I want to have that for the purpose of the continuation of an understanding of my life, it is really for the building of something that gradually starts to appear in which life itself, although again and again encased and perhaps imprisoned, gradually leads to the point of a certain freedom from all forms. So I cannot help thinking about infinity, about religion, about depth, about emotional relationships, about the possibility of eternity and my life existing that way and then I say if I want to have a truth about myself as a knowledge, it is a knowledge of the reality of myself, sometimes we say with a capital 'S'. And the reason for that is that I'm not satisfied with living on earth but I would like to use it as a stepping stone for living hereafter, whatever that might mean. Sometimes in eternity. So that settles the question for wishing to have truthful information. Now that brings out a point of, do I get truthful information even if I know that I lie ten percent, and then of course I say no I don't because today when I think about myself I think one way, after lunch I think a little differently, if someone tells me something about myself and I have a little vanity I believe him, I know it isn't true but still I would like to believe it, I start to live in accordance with it thinking that that is the truth and I find out

that it isn't and I'm constantly swayed between two different possibilities. That what is the condition of earth and that what would be the condition of as I then sometimes say, Heaven. So you see the reason why we Work is really a different kind from trying to find out what is my value on this earth. That is a by product. The real product is a relation with God. And then understanding my life as being part or at least related to the totality of all life, then the aspect of my wish is quite different and then I want to find out what it is about me in that what I say this 'I' functioning it should give me information about myself as self knowledge which is reliable and truthful, now that is the result I can expect. How it helps me to build something on the basis of that kind of truth when in the beginning I get nothing else but little facts which sometimes are not even joined together that is a question of gradually working out why the 'I' can start to function in that way and ultimately could - can become a guide for me. And about that we have talked many times. There are two factors involved. In the beginning an 'I' is very small it is also not entirely pure and therefore I cannot expect very much. In the end I hope that this 'I' is more full grown, that it is much more perfect in operation, and that the facts which it receives are much more truthful and absolute. Now that is as far as the function of 'I' is concerned. Later I make connections between the different facts which are absolute about myself and give me the truth in the form of behavior, in the form of my thoughts, in the form of my feeling and I get the total picture of what I am then in reality because there is no further question about it and I have with this acceptance of myself in a -- as I am in which there is no further argument, the truth on which I can build something else. Yeah alright. {End of Side 1]

Side 2

Mr. Nyland - Ok? I say now I want to build something. You see when it is a question of an

understanding of one's life and I have a certain notion that I'm not complete, I see it as a possibility of further growth and in that growing up process that I will want to make something which could become much more permanent or more adaptable to the possibilities of life hereafter, by that I mean that what takes place after the body dies. Now this question of growth and the question of making something is simply based on that what I am now, and for which I want to use what I am to the fullest extent and extract from that what I am everything that still can be made useful for the formation of something else which then becomes, for me, an other kind of a body but which contains my life in the same way as this physical body contains it now. And so the reason for Work is really quite a different one. It has nothing to do with being Awake in my life now. That is only a stepping stone towards something else. In the first place acquisition of knowledge, but then the building of that knowledge as facts, to make out of it some kind of a structure which, as I say, is more dependable but at the same time is also lighter in density. This density question comes up because I do not mind having life contained in a form but I should make some kind of progress that the form in which it appears is a little bit looser and gives more chance for life finally to escape, or to stand on it's own feet. And so I have different gradations of possibilities of accomplishing Work or different ways by which life can exist on different kind of levels. You have to have much more vision about your wish to Work. It is not just accumulation of facts. It is something that you see as your life in relation to many possibilities, and then thinking about such possibilities of what it is that you wish to become, you set out to wish to become Conscious and Conscientious in order to have a Will to act. Or sometimes we say a Will to do. And that would mean that out of the unconscious state certain traits are taken out, certain ways which remain an obstacle or which make me remain adherent to the unconsciousness of the

state. That then out of that certain other things can start to exist without being affected by that kind of material which I can do away with. And so it is, you might say, like a cleansing process. I keep on eating and I also exude that what is not necessary anymore. This is the process that takes place, very much like air is digested and I exhale what I don't need. In this Work we simply take in impressions which when taken in, in a conscious state, are extracted and we retain that what is of use for the further building of what I have in mind as an aim. And I throw out the debris together what is already used up and of no further -- no further importance in my life. You understand what I mean?

Questioner - I still have another question.

Mr. Nyland - Yeah, ok.

Questioner - How can I verify, that uh,

Mr. Nyland - That you're on the right road? Yeah. I would say it's fairly easy. You verify the facts of your existence. When you see such a fact, as perhaps at that time a description of yourself or a description of your behavior. I want to explain that. Because when it is a description of that what I am in behaving, it means a putting together of the different points in which there was an Objective Faculty functioning. So when they are connected then they form a little bit of a line or sometimes with a continued effort and the continued existence of 'I', I also describe a little line instead of a moment and the line is that what is Conscious about myself which then, as a line, has the same qualities as a moment itself. So that then when I consider my behavior over a certain length of time and this time is expressed in an unconscious state, I get an impression of what I actually am. I also have a realization of my existence for a certain purpose. One is the purification of any kind of experience I now have, to be able to extract from it that

what is debris and also that what remains as reality. And so the verification is connected with the description of the facts as I now see them in connection with an aim of what I understand and Conscious and a Conscientious man should be, and this I compare time and time again about what I have been, what I remember, what I've seen of myself, and since many of these facts now are absolute, there is no further questioning about the value of them or the truthfulness. And this way I verify the purity of my behavior. The purity of the expenditure of energy, the purity of wishing an aim which is pure in it's self because I want to take away from it my selfishness. The purity of my behavior so that it is not tinted by self love and vanity and conceit. In general the purity of that what I am doing in relation to that what I wish to become. And when that is clear to me what I really wish to become, even if I cannot describe it very well, I have an inkling of what might be, so that if I want to make a comparison of my behavior, I make a very simple statement, and I say, "If God were with me, what would He tell me?" Then you come to grips with that particular problem. How should a man be? I mentioned a few times maybe there was a book written quite a number of years ago, probably fifty years ago, by Sheldon. And it said, if Christ came to Chicago, what would Jesus do? If God comes to me, having given me information of how to Work, how would I behave? You see that?

Steve Greene - Mr. Nyland.

Mr. Nyland - Yeah.

Steve Greene - Steve Greene.

Mr. Nyland - Yeah.

Steve Greene - My question is regarding honesty towards myself. The past period of time,

previous to last December, I had found that my wish didn't seem to be what it ought to be or that I thought that I wasn't getting results. And the past period of time I've come to a resistance within myself and very recently been trying to Work (again?) and the only the conclusion I've come to is that I see myself unwilling to be open to accepting myself or to be honest with myself with that the only way I can really get to the wish that I need to Work, which I believe I can do, is by really being honest with myself but I seem to have a very strong resistance to that at this time, and I wondered if you could say something about that.

Mr. Nyland - Well, Pe --, uh Steve. When you come to that conclusion at times, that you should be more honest and you have not been, I would make a simple statement that that is what I am. At least that would be an honest statement. I would not try to explain it away. I would see it as an obstacle. As something that ought to be worked out of the way before I can reach what I really wish to accomplish. That is a statement of truth about myself actually being honest. Now if I know that if I ought to do that and I don't do it as yet, I keep on saying to myself that I don't do it. Then I compare it to another statement of, I wish to Work. Which involves that I should do what I don't do. And I keep on comparing these statements because at certain times it is quite truthful that I say, I wish to Work, and at other times it is also truthful that you say although I wish to Work, now I don't wish to Work. The different manifestations of a person are like many facets and they look sometimes through one window and sometimes through another. Nevertheless he is, in his own little house with many windows and facets, the same kind of a person. He doesn't believe it when he looks through one window and it is colored by red. And then he looks through another and it is blue. And he thinks he is a different kind of a person. But in reality he is exactly the same within his essential essence. And therefore the solution is within

one's essential essence, not on the periphery. On the periphery you keep on saying that you really wish to Work and at the same time you say, "I don't want to wish to Work." When you become essential you start to question that already because you say to yourself, "How is it possible that I can continue to say the same thing which is contrary?" I want to eliminate this kind of paradox out of my life because apparently for an essential level it is not truthful enough. The time when I reach that what is really the essential essence quality of myself, in which there is no distinction between the one way or the other, then I see that the paradox completely has disappeared. What is meant by that? It is that at a certain time I become fully Aware of the totality of my existence and the acceptance of that what I am as I Am now; that is, at that moment. It is an experience, Steve, which one does not forget. And one wishes by means of Work on oneself to reach it to that intense extent. Many times you stop in th-- on th-- on the essential level. And several times you know you should just push a little further, then you would have the reality of yourself and you shy away from it, and as long as you shy away from it you will live in paradoxes. You understand what I mean?

Steve Greene - Is there anything -- that, that shying away, that, that place that I feel, and it's like I can only ask is there anything that a person can do except just be able to...

Mr. Nyland - Keep on saying it. Keep on saying it and mean it. Swear up and down. Every once in a while say, "By God, I am a double person." And mean it. If you don't mean it, it won't have any effect. It is like a prayer you don't really want to say. But when all three Centers tell you one thing, that is the truth, then you will want to believe yourself. Then you are in that central point which I call Magnetic Center. What is it dependent on? The openness of being magnetized. That is being attracted by that. Something in me has to be quite willing to lose

myself in order to find myself in that central point of my life and when I do reach it I know why I have never done it, because it was much too difficult to describe it and when I wish to describe it, I shied away from the description because I didn't want to face myself. Face the paradox so that that becomes a positive value. When you can say that there is no negativity, no positivity, but just that what is, and what exists within your life, then you will not tell any lies, you will accept the truth for whatever it is and you will wish to Work. That's what a man can do.

Questioner - Mr. Nyland.

Mr. Nyland - Yeah.

Bill McDonald - My question has to do with 'I'. When I Work I don't believe I can honestly say that there is an 'I' present to me. I don't know what else to say except that it is true sometimes that -- that I'm a different person, that I sometimes that I just exist ...

Mr. Nyland - You see you will not know about the 'I' until sufficient quantity of unconsciousness has been converted into Consciousness. It is quite impossible to see in a personality the existence of an 'I' when everything that surrounds this 'I' is antagonistic. It's very difficult to have a function take place, although we do talk about what is above the temples and which is a virgin field and the possibility for Objective Faculty to exist there and function. Before one has the realization that that actually is working you have to make much more friends with the surrounding which in the beginning are enemies. We use this terminology of a separation of an 'I' to indicate, I say sometimes the neutrality, or that what is impartiality, because I cannot conceive of anything very well that is still part of me and call it non-subjective. So I say in order to create something that is so completely different that it can start to function and has nothing to do with me. I create this 'I' in my imagination as it ought to be, very much as I create the image and sometimes the

personality of God existing so that I can say, "He does exist, I believe in Him." "It is almost as if I feel His presence but it is satisfactory to me to know that that exists even if I cannot prove it. And therefore I don't have to prove the existence of 'I' until sufficient influence of that 'I' and the functioning of this 'I' gradually becoming more and more reality is simply followed by the acquisition of a kind of a knowledge which starts to spread around or to start to affect the different unconscious states of myself, and that only then when I have a realization of an 'I' existing is when already a great deal of myself is functioning in a different way. The way I look at an 'I' is simply as a means of introducing that kind of a stepping stone, and I call it a separation for myself and when I say, yes, I imagine it to be where it ought to be and where it can function that then there is not interference with any form of unconsciousness. At the same time I keep on living my life on earth and I introduce many times, by means of wishes or by means of prayer, a certain concept that I want to say I live in accordance with what God would like me to live or as God would tell me how I should live. Sometimes I say, "I wish to walk with His hand in mine or mine in His." Sometimes I say, "I wish to have him present to me." Sometimes I say, "I walk on the street and when I turn the corner I wished I could meet God." And whatever is now meant by God as a higher force it is really the reality which I already see of myself as an inner life where that inner life could actually start to function. And so I start to identify, first, my inner life for whatever it is, that what is essential. Then gradually I say but that has to have a different kind of quality besides being a form of matter, and life itself is not in my emotional state dependent on so many forms like perhaps my thought processes are dependent on thought forms or my manifestations of the physical body is dependent on the behavior forms. So I take this emotional state and I say but in reality it is not an inner life the way I know it. It is something that is a

mixture of inner life and what I call spirituality. And thinking about the spirit, I say, "Can I at the present time also understand what might be meant by a spirit?" Then I go back to my 'I' and I ask 'I', "Are you like a spirit? Are you present to me? Can you come to me when I wish it? If I wish to create you are you really interested in telling me certain things about myself which I really wish?" Very much the same as when I pray to God that I wish Him to be there or at least to hear what I'm saying. And when I can believe, and have a certain assurance, and if after some time I can start to interpret certain events in accordance with what my wish has been, although it may not be the truth it is enough for me to give my further assurance that I should continue with what I am doing. Now I introduce a different element which is much more dependent on me. I say when I wish for this 'I' as a spirit to function, I wish it with all my heart. I wish it with everything that I can command to be put into the service of that attempt. Let's say, like my posture. And I wish to have such clarity of an insight of my light in my Consciousness that when all three are to-- are connected with each other, that what I am, in this aim, is a being and not the separate little functions of the three centers. If I can make that step, and it is possible to make it, because at a certain time there is a realization of oneness in which there happens to be a fusion of all the different parts, simplified in accordance with the three unity of myself, that the three, at certain times, become one. And that I'm facing this problem of the creation of 'I' and believing in it, only from one standpoint and not from three, so there is no further contradiction between the three centers and moreover the three centers are not functioning as centers any more, they are now functioning as a unity of being. Such events, you might say, as experiences can happen. And it is at that time that I start to recognize that an 'I' exists. You see the process? It takes some time. But for the time being I operate as if the 'I' is there, I have full belief in it, that it will not lead me

astray and that in time there will be the recognition of the actual experience as reality. Alright? Good.

Questioner - Mr. Nyland.

Mr. Nyland - Yeah.

Questioner - I have a question about the place of Work in my life.

Mr. Nyland - The place of Work?

Questioner - Of Work in my life.

Mr. Nyland - Yeah.

Questioner - I want to live a full human life and experience every day human feelings and thoughts and experiences, um, and the situations...

Mr. Nyland - Why do you want that? Why do you want it?

Questioner - Because I trust that there's a value in simply living, in a human being simply living his life.

Mr. Nyland - Yeah, I think that's right. Don't you overemphasize or don't you have any fear that perhaps you emphasize too much?

Questioner - I fear that at this time, and I fear that in the past I've overemphasized spiritual values too much and ignored my every day life.

Mr. Nyland - Yeah, I think that's possible. That is right and therefore the logical sequence of such experiences for yourself is that you want to emphasize much more of what you have not emphasized enough. The danger is that since one is so desirous of emphasizing it, you may do it a little bit too much, overdoing it as it were. You see what is the balance that a person really requires for his own life? Without doing damage to anything that exists and giving full attention

to that what ought to develop or ought to exist. If it is a question of the three Centers which when one then contemplates, how much energy should be given to one or the third or the second? I do not really know in the beginning but each time that I'm engaged with any one of the three Centers I have to have a certain measure within myself. So that then I can judge about such expenditures. For instance if I want to have an emotional affair with myself and I want to concentrate or send as much energy in an emotional direction, I want to know what the result is after the energy has been spent. Now many times when it is a very deep emotion or it is emotion which almost has made me fly off the handle, I don't have such a good feeling about myself that perhaps I have misused energy too much or not have paid attention enough to that what could have kept this energy expenditure in balance. And the same is true with the mind. I can certainly think too much. I can contemplate and I can dream and I can have all kind of experiences of deep thought. But my physical body may become emaciated. If on the other hand, I emphasize physical behavior forms or any kind of a wishes that the physical body may have, it may go at the expense of energy which should feed my other two centers. The criteria, as I say the measure, is my equilibrium. There is in each person a possibility of seeing what it is to be at ease within himself. Sometimes we say at peace. Really in an equilibrium or balance in which the three different sections are balanced equally as to value, not as to quantity, but the quality has to be such that there is a possibility of a unity of a some kind, not unity as fusion, but unity as partnership. And my judgement which takes place within myself, it's not in my head, I know when at certain times there is a resultant for myself of that kind of equilibrium and then I say, that what I have done is right. Now it's quite right, emphasize what you wish. Don't forget that the others also require a certain amount and that the ideal state of a man is a triangle which is equila-- lateral.

Where the angles are the same because there is more balance in that kind of a triangle than in any other kind of a triangle with sharp or obtuse angles or long sides and whatever may be the form of the triangle, I am, within myself, also a triangle. The three points indicated by the three Centers are the three corners, all three centers are connected with each other by means of relationships. That what is an exchange between one is affected by the exchange between the others, or that at each time, two of the centers balance out a third, or sometimes a fortunate condition exists that all three are sixty degree and then the triangular triangle can become a point in itself in which that what exists now exists in a different kind of a level. There are all kind of ways you can interpret it but the one thing you have to keep in mind is don't overdo any one of the three centers. Give each one it's own due. See that they are not starving. See that they are not overloaded. See that there is no waste. And then you can become a man in the real sense of the word.

Questioner - I'm a woman.

Mr. Nyland - Oh no, we talk woman lib don't we? Man is also mankind, we don't say womankind. But if you wish you can be a person. (laughter)

Questioner - Mr. Nyland. Um what you talked about emotional extremes. I find myself in situations like that and I wonder if I'm -- and I will want to Work at that time to prevent myself from uh, doing something that I consider is not right. Like shaking a child and I wonder if that's a misuse of Work to uh -- or am I preventing myself from just no,

Mr. Nyland - Lucy, you makes it too complicated. Because now you introduce a little child, you have to decide what is good for the little child. If it is your expenditure and you're the sole -- have the sole responsibility, it is one thing. But if it is affecting a child, particularly when you want to educate it or give it knowledge or maybe sustenance in this life you introduce an entirely

new factor. I think it's rather difficult to know how much you should be able to give to someone who you want to educate or help. It depends on what can be received and what is useful at that moment and it may take any kind of a form. For instance it's quite possible that a little child is naughty. That no words do any good any more because it is already badly conditioned. I think at such a time it's necessary to give it a spank or to put it in the corner. Or to make it - make it quite clear that that what this little child has been doing was no good in accordance with, and now you have to settle for yourself, in accordance with what? A law? A moral law? Of ordinary morality? Or a law which can be established for a child in the direction of Conscious and unconsciousness. Or that what is necessary for the child to understand discipline which you mete out to it. All of that you have to consider when you consider the child. But now for yourself if any form of energy goes out in flying off the handle, becoming emotionally involved, there is no chance for you at that time to Wake Up, because the energy that goes into the emotional state is so tremendous compared to any other kind of an energy that there is nothing for the wish to really try to Wake Up to yourself. You're far out. You have to come back so that there is at least a little bit of a balance so that then that what you call a wish for wanting to Work might have a chance of actually going over into the reality of a state of Awakening. Where that point is, each person has to decide for himself, where is still is sufficient for the maintenance of oneself and where there is still enough energy for a different purpose. That is a decision which has to be made I would say thousand times a day. It is always a question of the 'V'. And the 'V' is not victory. The 'V' is just a parting of the ways. It is a possibility of energy flowing one direction or another. The one direction is energy which is used for the maintenance of oneself on this earth and mostly for the existence of one's physical body. The other road leads to the possible development of a man in a

spiritual sense. How much energy should go one or the other depends on a decision I make in regard to the knowledge I have of myself. If I have sufficient knowledge and I see that one is starved, one direction is starved, I open the door to that and a little energy will flow that way. If it is already receiving too much I close the door and I send it in the other direction. This is what I call how to become a manager of my life when I see these many 'v's every time forcing me to consider a parting of the ways. One left or right. The left may be no good if the other one is right. But I don't know if sometimes the right may be wrong. You see I will not know until I experience, again by the result which then is within me. If that result is a balance I presume I've done sufficient in the ordering of one energy to go one way and the other in an other or the division of such quantities. But if I have overindulged, and take it simply physically, if I eat too much and make a little God of my stomach, I already feel uncomfortable after I've eaten. And, as it were, I'm out of balance. If I have indulged too much in a study and I'm completely consumed by the thoughts about what is happening on Saturn or in Mars, I'm not equipped any more to be an ordinary man regarding my family and maybe at that time I've become quite irritable because the thoughts that I want to have, selfishly, certainly don't fit into the requirements of my little children. And if of course if I indulge too much in any kind of an emotional expenditure I bring myself sometimes up to the boiling point, and maybe at that boiling point I lose an awful lot of energy as vapor. I go off in steam. And that is not very good for my balance either. Each time you have to see what is right, what you can afford, what you can afford to indulge in, what you are entitled to, what is the requirement in order to satisfy that what is necessary. One begins by the satisfaction of simplicity of life. That is a possibility in which, when you have energy you can divide it more or less, because simplicity does not require so much and it is that question, how

much energy do I now have after I satisfy the simplicity for different purposes because that is almost extra, and then I can go in one or the second or the third direction without disturbing the simplicity of myself. Was that this here little instrument? (the timer) Oh. It is too soon isn't it? You see now what you have missed yesterday? We have a meeting tomorrow evening. And we will talk about a few things particularly regarding so called group one. I mentioned already I want to change it, but tomorrow we can discuss that in what I have in mind. To see if actually we can have meetings which have substance and where you really can go to bed with something that you can digest during your sleep. So I see you tomorrow. Goodnight everybody.